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10 **Reasons** **Why . . .**

**I Do Not Support
the Program of the
Disciples of Christ**

By Evangelist Burton W. Barber

First Printing — 1952

Every member of the Disciples of Christ organization needs this booklet to read. Its members are generally unaware of the conflicting issues that are unfolded in its pages. With your help, we can place this little volume into the hands of thousands who will consider its contents, and of those who consider its contents, there will be many who, having learned the truth, will heed the truth. Keep a supply of these booklets on hand for distribution. Mail them to your friends who are in the Disciples of Christ program and give them out personally at every opportunity. Help us put the good word of this timely booklet out!

— Prices —

10c each — 12 copies for \$1.00

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U. S. A.

Ten Reasons Why . . .

I Do Not Support The Program of the Disciples of Christ.

By Evangelist Burton W. Barber

The Author's Personal Testimony



Burton W. Barber

Until the day when I withdrew my support from the Disciples of Christ program, the greater part of my religious life was spent in active service in behalf of the "organized work". The youth group in the church of which I was a member was considered to be one of the strongest supporters of the Disciples of Christ work in the entire state of Wyoming. I was one of the more active members of this youth organization.

I was subjected to the influence of the Front Rank and other Disciples' publications. I missed social and business functions, but I never absented myself from a single session of the Teacher-training classes. We used Disciples-approved and supplied class material and were taught by a faculty of ardent supporters of the Disciples' cause. At the time, I felt the occasion a privilege. Now, I know that it was the means of laying deep the foundational teaching that became so obviously unscriptural as I learned the Scriptures.

After having attended my first Youth Conference, I never missed one. They became the highlights of my calendar year. I became a flaming evangel among my friends in behalf of the Youth Conferences. I learned to know the late C. C. Dobbs personally; attended a number of the youth conferences that were under his direction; was a student in many of his classes and heard him give a number of lectures, both to the youth and to the adults, on the work of the Unified Promotion. I can hear as if spoken only yesterday, the familiar words of Mr. Dobbs

as he sought to teach us the way of making disciples for the Disciples. He would urge, "When enlisting people to cooperate with the Unified Promotion, do not tell them what you are attempting to do. First, agree with them in as many ways as you can and, then, gradually introduce the Unified Promotion. Before they suspect what is happening, you will have a new supporter." I suppose that I was disciplined in that fashion!

Everything, with but one exception, favored my remaining with the Disciples. The preachers who influenced my life were fully behind their program. Every encouragement from them was in favor of, not against, my affiliation with the "organized work". When I was at the strategic age to be challenged with the thought of preaching, it was a member of the State Board of Arkansas who planted a seed-thought which grew and blossomed into my ministry. In spite of all this influence, with but little or no negative forces working upon me, I deliberately, and with understanding resolve, withdrew my support from the Disciples organization. Soon after this, I attended my last Youth Conference at Harrison, Arkansas, which was under the direction of State Secretary Paul D. Kennedy. Several of the eminent preachers sought to dissuade me from my course. Even my friends sought to place great pressure upon me to keep me from pursuing what they called an "independent" course. I knew nothing of the language of "cooperatives" and "independents" at that time, but I did know the cruel words and stinging rebukes of friends. With love for all and malice toward none, I could have, with great feeling, uttered the famous words of Patrick Henry: "I know not what course others may take, but as for me, give me liberty or give me death." When they appealed to me on the basis that I could get no place if I broke from the "organization", I could have exclaimed with equal fervor the words of Henry Clay: "I would rather be right than be President."

"What persuaded me to withdraw my support?" is a fitting question. I read only one book that would have, in the least, influenced me. That one book was *THE BOOK*. I heard no preaching that opposed the work, but I did hear much in its favor. I attended no college that would have influenced me. In fact, I attended no college until two years after I publicly went on record against the Disciples' program. I had no trouble with any member of the organization, nor prejudice against it, nor motive to influence me to alter my course. What, then, led me to do what I did?

I took some special Bible courses from a man who was a staunch defender of the Disciples' program. He taught a course on the New Testament Church. I was amazed! I had never heard such teaching, and, yet, there it was before me in

my own Bible. At some length, I felt led to talk with him about the Unified Promotion. His subtle reply was, "It is no more wrong than other organizations in religion." I reasoned that there was no room for any of those organizations in the plan of the church as he had been teaching it from the Bible. He was honest enough not to try to force the Scriptures beyond their evident meaning. He taught the Bible and the Bible church, but he still supported the Disciples' organization in order, as I learned only too bitterly later, that it might support him!

The Plan of the Booklet

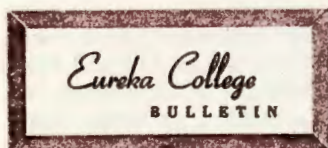
It is only natural that sympathizers of the United Christian Missionary Society would question whatever was said in disfavor of their beloved work. So, I am accommodating a small piece of literature that has been published by the Disciples' own Eureka College, Eureka, Illinois.

That this is authentic information, there can be no doubt. Eureka College boasts of being one of their schools of Higher Education. The 1949 Cincinnati Centennial Convention report, which was printed in the November issue of the World Call, stipulated \$339,500 to go to this school. In the introduction of the Eureka College Bulletin, which we have reproduced in full in the following four pages, identifies the school with the Disciples of Christ.

Thus, I shall let the Disciples speak for the Disciples. I shall not build a straw man only to be denied by them. Nor shall I put words into their mouths. They shall speak their own words. The entire four-page bulletin is photographically reproduced in full.

In my judgment, after having evangelized over this nation from coast to coast for years, their "majorities" are in the minority, and their "minorities" are in the majority. However, be as that may, I would have nothing about which to blush or apologize if they were right in their "majority" and "minority" guesses. Moses was in the minority, but he was right. Christ and His apostles were in the minority, but they were in the right. Jesus called the right way "narrow". In our language, that means "minority". The Disciples are in the minority and the Roman Catholics in the majority. Does that make the Disciples wrong and the Catholics right? Don't forget that because some few in a church report to the convention, all members of that church are not necessarily represented by those few persons. Count members, not "delegates" or representatives from churches. I know how that works because I have been on both sides of the fence, and I now deal constantly with churches with split interests.

(Photostatic reproduction of page one of Eureka College Bulletin.)



JULY, 1949

How Do We Differ?

An Analysis of the Differences in Viewpoint Among the Disciples of Christ

An alumnus of Eureka College is an active member of the Christian Church in the city where he works as a newspaper man. He frequently visits relatives in a nearby community, and worships in their church, which also traces its origin to the early years of the Campbell-Stone tradition. He notices differences in the teaching of the two churches, and senses that the common faith and fellowship which once bound them together has weakened.

"Just what is this difference which seems to threaten the unity in our brotherhood?" he asks. Other laymen in the churches are asking the same question.

This pamphlet is a statement of the basic grounds of difference in viewpoint which are causing tension within the churches. The differences are especially significant when a congregation must call a new minister, or make a decision as to the use of its funds for the support of missionary, benevolent, or educational work.

The Majority and the Minority

The two viewpoints are often described by such terms as cooperative, independent, orthodox, liberal, etc. None of these terms adequately describes either viewpoint. In this pamphlet, therefore, the viewpoints are distinguished merely as majority and minority.

The Majority is the group which supports the agencies which report to the International Convention of the Disciples of Christ. Eureka College is one of these agencies.

The Minority is the group which does not support the agencies which report to the International Convention.

The terms majority and minority are used because the total membership of churches supporting agencies reporting to the International Convention is approximately three times as great as the total membership of churches which are related to the Disciples of Christ but do not support agencies represented at the International Convention.

(Photostatic reproduction of page two of Eureka College Bulletin.)

Christian Unity

The Majority Viewpoint. From their beginning the Disciples of Christ have had Christian Unity as a major objective. The early leaders left the fold of the churches then existing because they were profoundly stirred against sectarian denominationalism, which seemed to them to be completely foreign to the teachings of Jesus. The majority has sought to attain Christian unity by any means which is in harmony with the spiritual truth revealed in the Bible. It has believed that traditional creeds and ecclesiastical authority were obstacles to Christian unity. It has sought unity by cooperation and fellowship with other religious bodies, and has even approached the possibility of organic union with the Baptists. There has been, at least to some extent, an open mind on the question of attaining Christian unity.

The Minority Viewpoint. The minority has also sought the unity of Christians. It believes, however, that the way to achieve unity is through the restoration of a particular pattern of the New Testament church. This viewpoint leads to the belief that all organized denominations stand in the way of Christian unity, and that cooperation or fellowship with denominational churches is useless, and not to be sought. The only way to attain Christian unity, therefore, is to win all individuals and all congregations to the renunciation of membership in denominational churches in favor of a church committed to restoring the New Testament practices in their primitive form.

Church Organization

The Majority Viewpoint. The majority of our members have taken the position that the Bible does not provide a specific form of structural organization for the individual congregation. They believe some variety in forms of organization is possible within the precedents established in the New Testament.

The Minority Viewpoint. The minority holds that the New Testament provides a unified pattern of church organization, with elders and deacons, and that all other administrative organization is superfluous and unscriptural.

Interchurch Cooperation

The Majority Viewpoint. The majority of the Disciples of Christ believe that the cause of Christian unity and the mission of the church is furthered by interchurch cooperation. In local communities, our ministers have often taken the lead in setting up interchurch councils, cooperative worship services, daily vacation Bible schools and other cooperative works. Similarly the majority has looked favorably on participation in state, national, and international associations representing most of the major religious bodies.

The Minority Viewpoint. The minority has strongly opposed state, national, and international work on an interchurch basis. In many cases there has been refusal to engage in interchurch activities even within the local community.

(Photostatic reproduction of page three of Eureka College Bulletin.)

Interpretation of the Bible

The Majority Viewpoint. The majority of the Disciples of Christ believe that the Bible provides the revelation of the spiritual truths by which men should live. Man can find the truth of God by studying the progressive revelation of spiritual principles in the Bible, but can be misled by relying on the textual meaning of isolated passages without reference to the entire message or the circumstances under which the specific passages were written.

The Minority Viewpoint. The minority believes that the Bible is not only the revelation of the spiritual work of God, but also that it is an authoritative book of law on the organization and practices of the church. They believe that the organization and practices of the church must conform to the literal meaning of the words of the Bible, and that the organization of the church should not go beyond the limits that are specifically authorized in the Scriptures. Individual passages of the Scripture are often cited as authoritative without reference to their relationship to the other statements in the Bible.

Evangelism

The Majority Viewpoint. It is the practice in most churches to carry out programs of evangelism for the purpose of winning people who are not actively participating in the life of some local congregation. Most of the people do not feel that they are called to evangelize among those who are already active in other churches.

The Minority Viewpoint. The minority believes that it is imperative that evangelism extend to all who are not members of the primitive New Testament church. In this view, the possibility of salvation is something less than perfect under other conditions.

Baptism

The Majority Viewpoint. Baptism is an aid to spiritual growth, when it is accomplished in an atmosphere of idealism and when the candidate has a sincere willingness to accept the Christ as Redeemer and Savior. Its values are symbolic.

The Minority Viewpoint. Baptism is required by the authority of the Scriptures. It is necessary for salvation, and as a test of fellowship.

Education of the Ministry

The Majority Viewpoint. Ministers should be educated according to standards comparable with those of other professions. Candidates for the ministry should attend recognized colleges and graduate schools, and should meet the standards of admission which are customary for such educational institutions.

The Minority Viewpoint. The training of the ministry should be in schools which specialize almost exclusively in the teaching of religion, particularly from the viewpoint of the Restoration movement. It is not necessary that these schools be accredited by state authorities or regional associations.

(Photostatic reproduction of page four of Eureka College Bulletin.)

Conventions

The Majority Viewpoint. The majority of the Disciples of Christ hold that conventions on the basis of small areas, of states, and of in the international body are useful and necessary if the church is to fulfill its mission. The conventions are for worship, preaching, teaching, discussion, planning, and fellowship. It is proper that these conventions include discussion of the business of the church and of the missionary, benevolent and educational agencies which make reports to the convention. Through such conventions the people may develop policies and procedures, but no such action is binding on any congregation unless voluntarily accepted.

The Minority Viewpoint. Conventions should be for preaching and fellowship, but should not have permanent organization, or pass motions or resolutions. Conventions should not include any activity which puts them in the position of representing the churches.

Missionary Organizations

The Majority Viewpoint. Missionary work should be conducted under the sponsorship and direction of societies representing the voluntary cooperation of many congregations. Alexander Campbell was a leader in the organization in 1849 of the American Christian Missionary Society, and was its first president. Since that time, nearly all of the missionary work has been administered and supported through societies.

The Minority Viewpoint. Missionary societies are out of harmony with both the teaching of the Scriptures and the principles of the Restoration movement. Each congregation should support missionary work exclusively by sending financial support directly to individual missionary projects.

Higher Education

The Majority Viewpoint. The church should sponsor and support colleges for the general education of young people, not only for full-time church work, but also as Christian laymen working in many occupations. These colleges should teach all of the fields of knowledge which are pertinent to our culture, with a Christian point of view. They should meet the standards of accreditation which are generally recognized in this country.

The Minority Viewpoint. The church should support only education which is specifically for the purpose of training full-time Christian leaders. The schools should teach the doctrines of the Restoration movement, and they should try to convert all students to them. The purposes of the generally recognized colleges and universities are so different that it is not desirable to operate church schools on a standardized or accredited basis.

Eureka College Bulletin

July, 1949

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REASON ONE . . .

Their View of Christian Unity**Christian Unity**

The Majority Viewpoint. From their beginning the Disciples of Christ have had Christian Unity as a major objective. The early leaders left the fold of the churches then existing because they were profoundly stirred against sectarian denominationalism, which seemed to them to be completely foreign to the teachings of Jesus. The majority has sought to attain Christian unity by any means which is in harmony with the spiritual truth revealed in the Bible. It has believed that traditional creeds and ecclesiastical authority were obstacles to Christian unity. It has sought unity by cooperation and fellowship with other religious bodies, and has even approached the possibility of organic union with the Baptists. There has been, at least to some extent, an open mind on the question of attaining Christian unity.

The Minority Viewpoint. The minority has also sought the unity of Christians. It believes, however, that the way to achieve unity is through the restoration of a particular pattern of the New Testament church. This viewpoint leads to the belief that all organized denominations stand in the way of Christian unity, and that cooperation or fellowship with denominational churches is useless and not to be sought. The only way to attain Christian unity, therefore, is to win all individuals and all congregations to the renunciation of membership in denominational churches in favor of a church committed to restoring the New Testament practices in their primitive form.

(1) The two incongruent positions are rightly contrasted: The "early leaders left the fold of the churches" while the later Disciple leaders cooperate with them and fellowship them. Campbell and other leaders left the Baptists, while the Disciples are seeking to gain membership with them. How can the Disciples of Christ claim to be of the same family and to hold the same views with the early "Restoration Movement"? (2) Scriptural unity is to consist in more than "organic union". Two cats with their tails tied together and thrown over a clothes-line is union, but there is no unity in that union. Scriptural unity is: "All speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10). When there is such a unity, there cannot be denominationalism. Scriptural unity and denominational union are mutually exclusive of each other. (3) They admit the obstacles to Christian unity; namely, "traditional creeds and ecclesiastical authority". This being so, how can "organic" union be Christian unity? As long as men cherish "traditional creeds" and respect "ecclesiastical authority", that long will denominationalism continue and Christian unity be impossible. (4) "Traditional creeds and ecclesiastical authority" being the enemies of Christian unity, why should we cooperate with the enemies of unity? If we are to attain the same unity that the "early leaders" attained, we must certainly call men from their folds of "traditional creeds and ecclesiastical authority". Christian unity is Bible unity.

REASON TWO . . .

Their View of Church Organization**Church Organization**

The Majority Viewpoint. The majority of our members have taken the position that the Bible does not provide a specific form of structural organization for the individual congregation. They believe some variety in forms of organization is possible within the precedents established in the New Testament.

The Minority Viewpoint. The minority holds that the New Testament provides a unified pattern of church organization, with elders and deacons, and that all other administrative organization is superfluous and unscriptural.

(1) May I ask, "If the Bible provides *any* form of church government, why does it not "provide a specific form of structural organization"? It is certain that the Bible provides some form. It is equally certain that no man can successfully substantiate the claim that the Bible presents a "variety in forms of organization". (2) The Bible clearly presents a "specific form of structural organization for the individual congregation", as I shall shortly notice, but the reason why the Disciples "have taken the position that the Bible does not" is because they seek for organizations that God has not intended us to have. If, as a foreigner, I came to America, and after examining the government, declared that the United States had no "specific form of structural organization", you would rightly judge that I was completely ignoring the "structural organization" that constitutes our government. You would know that I sought for something that did not exist. Whatever kind of "structural organization our government has is what it wants, and it defies all imitators. Whatever "structural organization" God has is what He wants, and it is all that He wants. (3) Philippi was a local congregation, and Paul wrote, "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons" (Phil. 1:1). That is an example of many other Bible passages which show that evangelists (Paul and Timothy), bishops or elders, and deacons constitute the officers of church government. The Bible gives the qualifications of these three offices and the duties of each. (4) When Paul preached, he declared "all the counsel of God" (Acts 20:20), and yet he mentioned no more offices than these three. The inspired Scriptures are designed to furnish completely the Christian unto "all good works" (II Tim. 3:16,17). Church organization is a good work, but no "other administrative organization" is given. God's "divine power hath given unto us all things that pertain unto life and godliness" (II Pet. 1:3). Church organization pertains to life and godliness, but God has limited His government to that which He has revealed.

REASON THREE . . .

Their View of Interchurch Cooperation

Interchurch Cooperation

The Majority Viewpoint. The majority of the Disciples of Christ believe that the cause of Christian unity and the mission of the church is furthered by interchurch cooperation. In local communities, our ministers have often taken the lead in setting up interchurch councils, cooperative worship services, daily vacation Bible schools and other cooperative works. Similarly the majority has looked favorably on participation in state, national, and international associations representing most of the major religious bodies.

The Minority Viewpoint. The minority has strongly opposed state, national, and international work on an interchurch basis. In many cases there has been refusal to engage in interchurch activities even within the local community.

(1) How can the "cause of Christian unity and the mission of the church" be "furthered by interchurch cooperation"? If Christian unity is a uniting of Christians by a pure gospel (and it is), how can interchurch fellowship with sectarians who preach an impure "gospel" bring about "Christian unity"? Such would be Christian-sectarian union! (2) And what is the mission of the church? It is to bring sinners to Christ and to restore wayward people (either religious or non-religious) to Christ. The mission of the church is not to compromise the gospel. It is not to cooperate with those very religious bodies that oppose the true church. (3) The interchurch cooperation in international associations referred to has led to two unscriptural affiliations. First, it has led to the practice of comity agreements, wherein each denomination limits its labors to certain areas in the world. The Disciples, thus, cannot carry out the great commission by going "into all the world". Second, it has led to affiliation with the Federal Council of the Churches of Christ, so noted for its modernism and communistic tendencies. (4) Interchurch cooperation can never exist until there is first a recognition of "other churches". If there were but one church instead of many churches, it would be the church at work, not "interchurch" work. The Disciples of Christ consider themselves one of the many. But, eighteen hundred years before there was a Disciples of Christ denomination, there was a church of Christ. You can read about it in the Bible. It had no super-organization, and it was complete in its plan and effective in its function. (5) When we refuse to work with any group it is because we respect what God has said in Rom. 16:17: "Mark them which cause division and offences contrary to the doctrine which ye have learned; and avoid them."

REASON FOUR . . .

Their View of the Interpretation of the Bible

Interpretation of the Bible

The Majority Viewpoint. The majority of the Disciples of Christ believe that the Bible provides the revelation of the spiritual truths by which men should live. Man can find the truth of God by studying the progressive revelation of spiritual principles in the Bible, but can be misled by relying on the textual meaning of isolated passages without reference to the entire message or the circumstances under which the specific passages were written.

The Minority Viewpoint. The minority believes that the Bible is not only the revelation of the spiritual work of God, but also that it is an authoritative book of law on the organization and practices of the church. They believe that the organization and practices of the church must conform to the literal meaning of the words of the Bible, and that the organization of the church should not go beyond the limits that are specifically authorized in the Scriptures. Individual passages of the Scripture are often cited as authoritative without reference to their relationship to the other statements in the Bible.

(1) Note their own contrast of the two positions taken. First, they believe that the Bible reveals "the spiritual truths by which men should live." Second, we believe that "the Bible is not only the revelation of the spiritual work of God, but also that it is an authoritative book of law on the organization and practices of the church." They view the Bible as a book of sage philosophy, good to live by, but not authoritative. They reject the Bible as "an authoritative book of law on the organization and practices of the church." Is it any wonder, then, that they ignore the organization of the Bible church?

(2) They are right in saying that we "believe that the organization and practices of the church must conform to the literal meaning of the words of the Bible, and that the organization of the church should not go beyond the limits that are specifically authorized in the Scriptures." Why shouldn't church organization and practices conform to the literal meaning of the words of the Bible? What else could they safely conform to? Did God say what He meant? If not, why didn't He say what He meant so that we would know what He did mean? Doesn't God mean what He says? If not, why bother with the Bible? If not, why not take God seriously and obey Him implicitly? (3) Their contention that we often cite passages as authoritative without regard to their relationship to immediate and remote related passages is false! We give the strictest attention to proper Biblical analysis. Doubtless, they had in mind their unexpressed practice; namely, denying the literal meanings of words and allegorizing them to suit their particular need.

REASON FIVE . . .

Their View of Evangelism**Evangelism**

The Majority Viewpoint. It is the practice in most churches to carry out programs of evangelism for the purpose of winning people who are not actively participating in the life of some local congregation. Most of the people do not feel that they are called to evangelize among those who are already active in other churches.

The Minority Viewpoint. The minority believes that it is imperative that evangelism extend to all who are not members of the primitive New Testament church. In this view, the possibility of salvation is something less than perfect under other conditions.

(1) It is clear that the Disciples determine their action by what other religious bodies do. The Disciples consider themselves but "another denomination", and indeed they are. And, yet, the early "Restoration Movement", which the Disciples say is their religious ancestry, "left the fold" of sectarianism. They purposely became unlike the denominations while the Disciples seek to conform themselves to the denominations.

(2) Why shouldn't Christians "feel that they are called to evangelize among those who are already active in other churches"? These "other churches" cannot be found in the Bible by name, by description, or by prophecy. They came into existence multiplied hundreds of years after the Lord's church was well established. The Lord built His church (Matt. 16:18); He paid the purchase price of His blood for His church (Acts 20:28); He is the exclusive Head of His church (Eph. 1:22,23); He adds only such people to it as members who are genuinely saved (Acts 2:47); and He will come for His church (Rev. 21:1,2). The Bible knows of but one church. Why not, then, evangelize among those human organizations? They need Jesus too! The churches that men have built, for which men have died, of which men are the heads, to which men add their members, and for which Christ will not come are not of the Lord's church.

(3) The thought that people might be religiously wrong seems never to have occurred to the Disciples. Merely because a man is religious is not proof that he is acceptably religious. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21).

(4) Thus, the Disciples practice an evangelism that is too narrow. They do not seek the unsaved among the religious people. They would not have cooperated with Jesus had they existed in the first century, for Christ came to His people who were very devout and sought to save them. He sought to save the Jews from their religion, not in their religion.

REASON SIX . . .

Their View of Baptism**Baptism**

The Majority Viewpoint. Baptism is an aid to spiritual growth, when it is accomplished in an atmosphere of idealism and when the candidate has a sincere willingness to accept the Christ as Redeemer and Savior. Its values are symbolic.

The Minority Viewpoint. Baptism is required by the authority of the Scriptures. It is necessary for salvation, and as a test of fellowship.

(1) The Bible does not teach that "baptism is an aid to spiritual growth." It rather teaches that it is essential to the new birth, which is necessary before there can be any kind of growth. Since the Bible does not teach baptism as an aid to spiritual growth, why do Disciples teach that it is? By whose authority do they make such a statement? (2) And why do they add, "when it is accomplished in an atmosphere of idealism"? What do they consider an "atmosphere of idealism" to be? But, suppose that an "atmosphere of idealism" could not be obtained? Of what profit would baptism be? It would be appalling to hear a Disciples preacher limit himself to Bible teaching and Bible language and attempt a sermon on baptism as "an aid to spiritual growth, when it is accomplished in an atmosphere of idealism." (3) From whose creed did they adopt the idea that baptism's "values are symbolic"? To me, such a thought invokes a rank denial of plain Bible passages of Scripture on baptism. If baptism's values are symbolic, then the values are not real. It is no wonder that they consider baptism a matter of merest opinion. Jesus said, "He that believeth and is baptized shall be saved" (Mark 16:16). Is salvation real? If so, then the value of baptism is real, for it is essential to salvation. We are "baptized into Christ" (Gal. 3:27). Is it real to be in Christ? If so, then the value of baptism is real, not symbolic, for baptism places us into Christ. (4) Surely, "baptism is required by the authority of the Scriptures." Jesus said, "All power ("authority"—R. V.) is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:18,19). All authority in heaven and earth stand squarely behind baptism. Baptism is a commandment; therefore, it is demanded. (5) The Bible makes baptism necessary to salvation, for it says that baptism "saves" (I Pet. 3:20,21) and that baptism can "wash away thy sins" (Acts 22:16). It is understood that there is no saving power in water; yet, the foregoing scriptures teach that baptism is essential to salvation.

REASON SEVEN . . .

Their View of the Education of the Ministry

Education of the Ministry

The Majority Viewpoint. Ministers should be educated according to standards comparable with those of other professions. Candidates for the ministry should attend recognized colleges and graduate schools, and should meet the standards of admission which are customary for such educational institutions.

The Minority Viewpoint. The training of the ministry should be in schools which specialise almost exclusively in the teaching of religion, particularly from the viewpoint of the Restoration movement. It is not necessary that these schools be accredited by state authorities or regional associations.

(1) Surely, "ministers should be educated according to standards comparable with those of other professions." But, bear in mind that each profession determines that the education shall be according to that for which the man needs to be fitted. If a man wants to be a lawyer, he is educated in the things that will pertain to his work. Scholastics do not make a dentist out of him and then license him to practice law! How absurd! So preachers also ought to be fitted for their work. Jesus has told His preachers to "preach the gospel" (Mark 15:16). Paul, though educated in the ways of men, said, "For I determined not to know anything among you save Jesus Christ, and him crucified" (I Cor. 2:2). Paul explained further, "Howbeit we speak wisdom among them that are perfect (mature): yet not the wisdom of this world" (I Cor. 2:6). But, Disciples of Christ ecclesiastics seek to fit their preachers to know everything but the Bible. The preacher ought to know the Bible like the doctor knows the human anatomy and medicine, and the lawyer law. (2) It is right that "candidates for the ministry should attend recognized colleges," but may the recognition be by Christ and not by men. "Such educational institutions" ought to be those that fully prepare workers for the vineyard of the Lord, and the "standards of admission" should be consecrated lives. (3) I extol education and decry it not. Education of the right kind is indispensable. But, because most denominational schools have sought to educate preachers to be worldly-wise instead of gospel-wise, everywhere churches are dying, attendance is diminishing, and the people are hungry for wholesome Bible preaching. How will attending "recognized colleges and graduate schools" that are "accredited by state authorities or regional associations" help a preacher to win lost people to Christ? Let us be practical with our religion!

REASON EIGHT . . .

Their View of Conventions**Conventions**

The Majority Viewpoint. The majority of the Disciples of Christ hold that conventions on the basis of small areas, of states, and of in the international body are useful and necessary if the church is to fulfill its mission. The conventions are for worship, preaching, teaching, discussion, planning, and fellowship. It is proper that these conventions include discussion of the business of the church and of the missionary, benevolent and educational agencies which make reports to the convention. Through such conventions the people may develop policies and procedures, but no such action is binding on any congregation unless voluntarily accepted.

The Minority Viewpoint. Conventions should be for preaching and fellowship, but should not have permanent organization, or pass motions or resolutions. Conventions should not include any activity which puts them in the position of representing the churches.

(1) To say that "conventions on the basis of small areas, of states, and of in the international body are useful" "if the church is to fulfill its mission" is to admit that the plan for the church that God gave is incompetent to fulfill the church's mission. Isn't God intelligent and interested enough to produce a complete plan for His church for all ages? What successful business man writes a handbook of store operation and then allows his employees to do as they please? God is no less efficient than the successful merchant, farmer, or executive. Success depends upon *planning the work and working the plan!* (2) How can the Disciples make the bold claim that conventions are "necessary if the church is to fulfill its mission"? Didn't God operate His church successfully before these legislative bodies convened? Since the church of the Bible does not have "missionary, benevolent and educational agencies which make reports to the convention," there is no need for such conventions. The church is God's institution to do "missionary, benevolent and educational" work. (3) By what authority do "delegates" represent churches? This "delegate" representative organization is the precise system of Roman Catholics, which refer to their "delegate" convocations as "ecumenical councils", while the Disciples refer to theirs as "International conventions". (4) In theory, "no such action is binding on any congregation unless voluntarily accepted," but in practice, "such action is binding." If "delegates" are selected by the controlling element in a congregation, what can the other members do but "take it"? He is not abreast of the times who does not know that troublous times are ahead of the preacher or the congregation not voluntarily accepting the convention's rulings!

REASON NINE . . .

Their View of Missionary Organizations

Missionary Organizations

The Majority Viewpoint. Missionary work should be conducted under the sponsorship and direction of societies representing the voluntary cooperation of many congregations. Alexander Campbell was a leader in the organization in 1849 of the American Christian Missionary Society, and was its first president. Since that time, nearly all of the missionary work has been administered and supported through societies.

The Minority Viewpoint. Missionary societies are out of harmony with both the teaching of the Scriptures and the principles of the Restoration movement. Each congregation should support missionary work exclusively by sending financial support directly to individual missionary projects.

(1) Just why do they say that "missionary work should be done under the sponsorship and direction of societies representing the voluntary cooperation of many congregations"? If the Bible is the book of our religion, then we "should" do the work of evangelism according to its directions. The early church had no "societies". The church itself is the "missionary society". According to God's revealed plan in the Bible, each congregation is to have the "sponsorship and direction" of "missionary" work. (2) But, granting the right of societies to direct this work, why do the Disciples insist upon the "United Christian Missionary Society" doing all of this? If they hold that "no such action is binding on any congregation unless voluntarily accepted," why are they not content to allow each congregation to choose just any society to dispense with its funds and serve as placement committee for its ministers? It is a poor rule that does not work both ways! (3) We are not "Campbellites"; therefore, it matters little to us by way of authority what Alexander Campbell did; Mr. Campbell devoted his life to bring people out of the very kind of organizations into which the Disciples of Christ has grown. Mr. Campbell is to be respected for many things, but Christ alone is our Lord. Christ is the "KING OF KINGS AND LORD OF LORDS" of His exclusive "missionary society", the church! (4) It is not true that "nearly all of the missionary work has been administered and supported through societies." In fact, there are more missionaries on the fields who are directly supported by congregations than there are who are supported by the Disciples of Christ organization. (5) As certain as God has "completely furnished (us) unto all good works" (II Tim. 3:17), just that certain "missionary societies are out of harmony" with the teaching of the Scriptures.

REASON TEN . . .

Their View of Higher Education**Higher Education**

The Majority Viewpoint. The church should sponsor and support colleges for the general education of young people, not only for full-time church work, but also as Christian laymen working in many occupations. These colleges should teach all of the fields of knowledge which are pertinent to our culture, with a Christian point of view. They should meet the standards of accreditation which are generally recognized in this country.

The Minority Viewpoint. The church should support only education which is specifically for the purpose of training full-time Christian leaders. The schools should teach the doctrines of the Restoration movement, and they should try to convert all students to them. The purposes of the generally recognized colleges and universities are so different that it is not desirable to operate church schools on a standardized or accredited basis.

(1) Why should the church "sponsor and support colleges for the general education of young people" to teach them how to work "in many occupations"? No company, at its own expense, trains the children of its employees skills that they will use working for another company. The church is already crippled for lack of funds to preach the gospel to every creature, so why should it further deplete its already meager treasury in educating young people to do secular work? The cause of God languishes now because money that ought to have been used for gospel work has been used for other works. (2) We heartily endorse proper education, but discourage church-supported colleges competing with millionaire universities. It is futile for church schools to attempt to duplicate the teaching of institutions whose sole business it is to educate in fine arts. Higher education is not the work of the church. (3) It is not our desire to "teach the doctrines of the Restoration movement" any more than it is to teach the doctrines of the Reformation movement. We agree with any man wherein he agrees with the Bible. The Bible, and not a religious movement, constitutes our authority in religion. (4) God forbid that we should ever make men converts to any movement. We seek "to convert all students" to Christ, not to Campbell, Stone, or Smith. It ill-behooves the Disciples to make this charge when it is they who traditionalize the "early leaders", launch a "re-study" campaign in a re-examination of "Restoration" writings, and invest thousands of dollars annually to enlarge their "Historical Society". They, not we, are restoring the "Campbell Estate". It is the Disciples, not we, who seek to keep the memory of the "Restoration Movement" alive in the minds of man. "Who is Paul, and who is Apollos" (I Cor. 3:5), and who is Campbell, and who is Stone? Christ is above "every name that is named, not only in this world, but also in that which is to come" (Eph. 1:21).

A Closing Word

The questions raised in this booklet are important ones. If you have the answers, you are fortunate indeed, for nothing is more discouraging than religious confusion. The fact that you are interested in the issues discussed in this booklet is proof that you are seeking for facts. You thus differentiate yourself from the masses who are so indifferent that they make no effort to investigate these issues.

I was faced with these questions, but instead of drifting into the "I-don't-care" attitude, I allowed them to challenge me to search God's Word for myself and to learn the unvarnished truth. Since God has but one plan by which sinners are saved, one plan by which His people are to live, and one plan by which His church is to be built, we cannot afford to ignore the burning issues that this booklet presents. Let us seek for the truth. Let us pay the price of diligence, for only then will we receive the reward of Christ's "well done".

I would like to help you all that I can. Nothing can take the place of earnest Bible study. Anything that will help you in your Bible study is second best. Perhaps, I can help you a little in learning the key things that you should study first.

At the bare cost of publication, I shall be happy to mail to you three charts that would be of great assistance to you. (1) Several years ago, I designed an eighteen-color chart of church history. A special section treats the various phases of the "Restoration Movement". It also contains a digest of church history. This chart may be had for 15c. (2) Another multi-colored chart with explanatory notes may be had that will simplify a study of church organization. It is called, "THE CHURCH—ITS LEADERS AND ITS WORK" and can be had for only 10c. (3) A third chart, compiled by Donald G. Hunt, a great Bible scholar, is entitled, "WHAT THE BIBLE TEACHES ABOUT THE CHURCH". It presents the church, its establishment, its spiritual nature, its names, its membership, its work, and its organization. It contains one hundred twenty-six Scriptures. It may be had for only 3c.

Mrs. C. E. Stark, one time ardent supporter and defender of the Disciples of Christ program, studied the Disciples literature and the Bible together. As a result, she withdrew her support from the Disciples' program and wrote a book called, "One Hope." It represents thousands of hours of study and prayer. It is written in frank, but kind language. It contrasts the Bible and Disciples' teaching on many subjects. You may have it for 50c.